1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

patina of the outer surface scraped off in places to produce a brown-on-white design.

Women usually have a small perforation in the middle of the lower integumental lip in which a common brass pin or a thorn is inserted with its point outward. The natives consider this practice more a matter of convenience than of ornamentation. The pin or thorn is removed for use whenever the owner needs a sharp point.

There is thus very little formalization in the pendants, necklaces, bracelets, armlets, fillets, and ligatures worn by the Caribs. So far as I was able to discover, none of these ornaments possess any extraneous significance which would indicate that they are regarded as fetishes or amulets.

In preparation for a dance or drinking spree both the men and women sometimes decorate their foreheads with the white underdown of the powis (Plates 11, *b* and 13, *a*). This ornamentation has been described by Mr. A. Hyatt Verrill as the "Carib tribal mark."[1] At the present time, this symbol is not used as a self-conscious designation of tribal membership by the Barama Caribs. It is worn only at sprees, at which times foreigners as a rule are absent, and at present can be considered functionally only as a type of festive ornamentation. Wild honey is spread on the forehead, and into this natural adhesive the white down feathers are stuck so that a thick fluff covers the forehead. Even its use at sprees is not invariable.

On festive occasions the women always paint their faces. The onto fruit is made into a paste and colored red with ruku (*Bixa orellana*). Different shades of red and black are made by adding lamp black to the paste, which is kept in a hollow section of dried bamboo and applied with the frayed end of a twig. Several designs are in use. Informants consistently stated that, although these designs had religious significance in the past, they were purely decorative at present.

Both sexes sometimes decorate their hair with flowers and feathers on festive occasions. The arrangement of these ornaments is quite casual, and their use is not an invariable part of the toilet.

Women usually wear their hair parted in the middle with either one or two braids hanging down the back. When the woman is at

[1] Verrill, 1917, *Tribal Relationship of the Akawoios.*